

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 9, Vol. XXI.

Saturday, February 26, 1859.

Price One Penny.

MAN'S PROGRESSIVE NATURE.

Dr. Arnold is the author of the following admirable passage of philosophy:—

"There is nothing so revolutionary, because there is nothing so unnatural and convulsive as the strain to keep things fixed, when all the world is by the very law of its creation in eternal progress."

This reaches one of the primary laws of existence and touches one of the deepest instincts of spiritual being. Consider man in what character we may, he is properly a progressive creature. He is thus in his very essential nature. Speaking of him in the most abstract and general sense, he is a being of motion, metaphysically as well as physically; that is to say, he changes from state to state and moves from degree to degree. This general affirmation does not define his course, whether upwards or downwards, but simply affirms that he is a creature of motion and subject to change. Properly, however, man is a progressive being, or a being whose nature, if properly directed, moves him onward and upward.

Indeed, but few would hesitate to admit the fact that man is a progressive being, coupled with the truth contained in our quotation, as self-evident truths to which the experience and instincts of every soul are witnesses. Nevertheless, nearly all men will on some point or other make this a mere admission; and though, if

brought severely to the point, they would not risk a blank denial of these truths, in effect they will often exclude them even from their theories. Popular theology, for instance, affords abundant proof of this. Does that theology admit man to be in religion a progressive being in the same constant sense that he is shown to be in science. While he receives revelation upon revelation from a bountiful, communicative nature, does it allow him to receive revelation upon revelation from nature's God? While he increases his store of knowledge of the truths of science and art, and becomes better acquainted with the physical works of the Creator, does popular theology permit him to increase his store of religious knowledge and to become every day better and more extensively acquainted with the spiritual world and the Father of spirits? Does generation in religion advance beyond generation, each throwing its amount of religious progress into the succeeding one, thus giving an ever-increasing blaze of present light. Or rather, does not that unnatural theology hinder and even forbid man's religious progress? and do not modern Christians make the celestial glimmerings of the early ages the sun to light the terrestrial and apostate sphere in which they revolve? Indeed, it is not unlikely that Dr. Arnold himself in religion would veto his own philosophy and make that "unnatural

and convulsive" "strain to keep things fixed" against "the very law" of a "creation in eternal progress."

Somewhere or other, men are almost certain to be found conservative, or in a stand-still state. Perhaps, however, precise thinkers will insist that the conservative principle is not incompatible with the progressive one; and doubtless they are right in their view. Just progress is neither destructive of authority nor productive of anarchy—neither a repealer of fixed laws nor a falsifier of truths already revealed. It is a fact, however, that a progressive course leaves behind circumstantial laws and passes the bridge of transitory states; yet this is quite consistent with a proper conservatism. But it is not in this correct sense that orthodox thinkers, theological or otherwise, interpret the term conservative; for in effect they make it to mean the opposite of progressiveness and increasiveness. It is in this sense that, even in this age of speed and progress, those ranked as its very leaders will

on some points be found conservative, or occupiers of a stand-still state! The fact is, that just where men are themselves progressive they receive the progressive principle; but on their stand-still points they exclude that principle. But be existing systems, theologies, and philosophies what they may—progressive or anti-progressive, man is properly progressive in all his characters, and therefore requires principles and training consistent with his progressive nature. To make a strain to keep him fixed in religion, or indeed in any of his characters, is most unnatural; and to suppress his instincts and not give room to his energies and powers will convulse his nature. All the universe, by its very eternal uncreated tendency points to an endless progress. To restrain or pervert that tendency distorts nature and brings forth misery and sin; and as man is eminently a progressive being, the path of eternal progress is his only natural course.

MINUTES OF THE SPECIAL COUNCIL.

(Continued from page 131.)

The Council, which had been adjourned for dinner, re-assembled in the afternoon, and was opened by singing and prayer.

President CALKIN rose and said—It has been already stated that there will be other Elders necessarily called into the ministry. That, however, is left for after consideration and will be done through the assistance of the Pastors and Presidents of Conferences. It was remarked here to-day, and it is a true remark, that there is talent enough in the Mission, and it is your duty to bring it out. It is true, brethren. Within a year since, the Priesthood then in active operation in this Mission were taken out of the land. Many of them honestly thought that there was not talent enough left in England to keep the Mission going. They were not to blame that I know of: they had no opportunity of knowing what talent was left. As has been remarked, the native talent in the Mission had not been brought out. Well, the result proves that there was enough left here to keep the Mission going. I do not think it has fallen back a particle within the last year. Now, brethren, there are some thousand or fifteen hundred Elders in this land; and if every one of us were removed,

in a month's time the Mission could be officered equally as well as now. There is talent enough here to do it—perhaps not so effectually just at first, because the men would not have that experience that we have; but there is talent enough, and the experience is all that is wanting. The time will come when you will be removed—called home to Zion, and somebody will have to take the places of all who are now here. It is your duty to hunt up the talent in the Mission and bring it out. It is the right of every man holding the Priesthood to improve his talents—to prove himself—to show to his brethren and the Lord that he is worthy of the Priesthood he holds, that he can magnify his calling, and do something towards building up the kingdom of God. It is our right to be engaged in the work of the Lord, in building up his kingdom. It is wrong to keep men who hold the Priesthood in the background and not allow them to magnify their callings.

We are about to separate, brethren: we are about to repair again to our several fields of labour, refreshed and strengthened by coming together. Let us take with us that good spirit that

has been with us here—that spirit of love, peace, and union that has been so universally felt here. Let us endeavour to infuse the same spirit into the local Priesthood over whom we are respectively called to preside, and infuse it throughout the whole Mission. Let us go to our several fields of labour with renewed energy and determination to roll on the work—seek to know and understand the mind, and will, and desire of our President, and walk in his counsels. This will secure the favour of God upon our labours, and we shall accomplish the desires of our hearts during this year. You, brethren, have been called out from among the hundreds who hold the Priesthood in this land: you are selected from that great body of men to preach the Gospel to the world, to administer life and salvation to those who are yet without, and to comfort, counsel, direct, bless, and instruct the Saints. There is a greater amount of responsibility resting on you than on the Saints. There is more expected of you, according to your position and opportunities of learning and understanding the principles of life and salvation, and the mind and will of our heavenly Father,—I say, there is a greater responsibility resting upon you than upon the Saints. They, the Saints, are oftentimes blind. They are blind to the principles of righteousness and truth; they are blind to the utility and wisdom of the counsels given them; they are blind to their own interests, both spiritual and temporal. It is your duty to see for them. They are often weak—weak to bear the burdens of every-day life—weak to keep the laws and commandments of God—weak and unstable in the faith. You will have to add your strength to theirs—to help them in their daily toils and labours by your counsels and instructions, by your planning for their welfare, by your sympathy for their real and the dispersion and scattering of their imaginary troubles, trials, and perplexities. You should help them to keep the commandments of God by your example, by your diligence, by your godly walk and conversation, by your firmness in rebuking and checking evil, and by your temperance and mercy in judging and condemning. Strengthen them in their faith by your diligence and zeal in rolling on the kingdom of God, and by the ready, strict, and willing obedience you yield to all the requirements and counsels of your President, and the faith and confidence you manifest in the Lord, in his work, and the Priesthood, and your readiness to sustain them. Call the Priesthood of your Conferences together. It is practised now in some places. Let it become universal throughout the Mission. Call them together from time to time as circumstances

will allow and the good of the cause requires. Try and get them in possession of the same spirit, power, and influence that you have felt here, and it will be felt by the Saints. Instruct them in the principles of life and salvation, in their duties and callings as Elders—as men holding the Priesthood. Regulate their appointments. See that each has his duties assigned him and is thoroughly instructed in them. Instruct and counsel them in their labours among the people, that they may go among them filled with the Spirit of the Lord and infuse its fire and life into them. See that the right man is set in the right place. If you have not got the right men for Presidents of Branches, remove them and appoint others; but do it in such a way as not to destroy the men. Give them to understand that it is for the good of the cause—that the work of God is too far advanced to be impeded by any man's standing in the way—that the car is under such headway that whoever stands before it will be crushed—that they must learn to place the kingdom of God first in all things, if they expect to remain in it and partake of her blessings. Select the best men you can find for Presidents of Branches, and teach them their duties. Instruct them that it is their duty and calling to preside—to set and keep the Branches in order—to see that the Gospel is preached, the Saints instructed in their duties, and the Priesthood kept at work, each in his proper sphere and at his appropriate calling. Show them that it is their duty to direct all things and to select good, judicious, sensible men for Teachers—men who have got principle within them—men who can instruct the people and will be in reality what they profess to be—teachers of righteousness to the people,—men who, when they go forth among the Saints, may be able to instruct them, who will carry the Holy Spirit with them, who can feed the Saints, and administer comfort and blessing to them, who will find something to talk about besides their brethren, and sisters, and neighbours, who will have some principle of righteousness, some instruction, counsel, and consolation—something that will benefit them and have a tendency to elevate their minds and thoughts, and draw them from the trifling, frivolous things of the day, and give them a relish for something more holy, noble, and exalting, and that will have a tendency to exalt them in the scale of being. Teach your Branch Presidents that it is their duty to select men of this kind to visit the Saints—to select also good, honest, faithful men to accompany these Teachers, to help to instruct the people, to collect moneys for their emigration, or the Penny Fund that has been spoken of to-day, and to teach the people the pro-

priety and necessity of emigrating—the principle of emigration—of gathering together for the purpose of building up the kingdom of God. When they have done that, then teach them how to economize their means—how to live so as to lay by a portion of their daily earnings or weekly wages for the express purpose of emigrating them from this land. Teach them economy. That will help them eventually to gather home to Zion. It is the duty of the Branch Presidents also to select good men—men of wisdom—men who possess at least an ordinary share of good, sound, common sense,—men who are qualified and have the Spirit of God—men who understand principles and are gifted with ideas and language to express them, to preach the Gospel,—men who, when they rise to preach the Gospel, will not preach everything else but that,—men who will preach the Gospel, and in plainness, so as to catch the attention and convince the judgment of the honest seeker after truth,—men who, when they speak, will avoid everything like slang or bravado, or tearing to pieces other denominations, or anything that will create excitement or angry feelings unnecessarily. Let them preach the Gospel, and nothing but the Gospel. It is the duty of a Branch President to select men of wisdom from his Branch to instruct, counsel, and direct the Saints, and teach them to live their religion, be honest, faithful, and upright in all things, and show to the world, by their everyday lives, that it is not a mere empty sound, but the power of life and salvation,—men whose characters for righteousness will give weight to the counsels which they advance to the Saints—men who not only talk but live their religion. Such men will be a benefit to the Branch and to the people, and will help to elevate them; and thus the Saints will soon live so that the real honest seekers after truth will follow after and gather around them to get the truth and the spirit which they possess and which make them so happy and so far above their neighbours. If your Branch President will attend to all this, he will do his legitimate work—his duty. If, in addition to all this, he can do a portion of the preaching, so much the better. But suppose he cannot—suppose he does not possess the faculty for preaching at all, he may be one of the best Presidents notwithstanding. If he understands his duties, he can call out men who can preach. Then the preaching will be done, and the governing and presiding will be done, and all will be right. Teach your Branch Presidents, brethren, that they are not to be all in all in their Branches. They are not required to do it all. The best Branch Presidents do but little work themselves, comparatively

speaking; that is, they do not go round and visit all the Saints, do all the preaching, and give all the counsel, and be all in all in the Branch, but they call out the talent in their Branches, and set the whole of it in operation, and thus accomplish many times more good than if they did it all themselves. These remarks apply equally as much to Pastors and Presidents of Conferences. The doctrine is correct, apply it where you will. A reformation is needed in your morning and mid-day Sunday meetings. In many places they have been and are now, many of them, converted into testimony meetings. I think that it would be wisdom to change the character of these meetings entirely. It has been said here two or three times that the talent in the Mission should be called out. You cannot get a better opportunity for that than would be afforded by converting your morning and mid-day meetings into meetings for instructing the Saints. Call out your young men—your boys. Nobody but Saints are in those meetings: there are no strangers by; and if they make a small blunder occasionally, nobody will be hurt by it. Your young men will have more confidence, until they get a little experience, to get up there than before a congregation of strangers, where, if they made a mistake, the consequence would be injurious to the cause. Call them out and let them show themselves. It is not long before the work will rest upon the shoulders of these young men. The burden of this kingdom will rest in a few years on the boys who are now in the Church. Call them out and give them an opportunity to show themselves. Three or four short pithy speeches from these young men would give new life to these meetings, change the monotony, give variety and interest to them, and the result would be to call the Saints out to them. There would be something to come for. It would bring out this talent, and the brethren would show what they are and prove themselves. There would be new life infused into the people, and the Holy Spirit would fill their hearts. There is more life and real energy of spirit in one of these boys than in a score of "old fogies." All they want is an opportunity to bring it out. A word now about the evening meetings. Strangers attend these meetings, and they come for the purpose of hearing the Gospel. Let them, when strangers are there, be devoted to preaching the Gospel. The Saints will have been preached to enough during the former part of the day. Let them alone and introduce the Gospel to the strangers. Make the meetings interesting, and avoid everything like vain declamation and talking about things the Elders do not understand and have no business with here. You need not

confine yourselves all the time to faith, repentance, and baptism. Preach the *Gospel*, however, and preach it in a way to convince the judgment. You will never convert them by ranting and tearing and pulling others to pieces. Such preaching did not convert us, and it will not others. Let good, sound, common sense characterize these evening meetings. Let men be called for this purpose who can preach the Gospel so as to interest the stranger, touch his understanding, set his judgment to work, and influence him to investigate the principles that are advanced. Then you will get the honest in heart to seek after the truth. Your testimony meetings also want reforming, most of them; and perhaps there are none but what might be improved. These meetings, many of them, that I have visited, have become rather stereotyped affairs. There are some three or four old men and women who have rung the same tale fifty-two times a year for the last eight or ten years—the same old story over and over again, until every man, woman, and child that ever goes to meeting knows just as well what they are going to say, when they begin, as they do themselves. You will see the people all over the room drop their heads, and for shame dare not look up. Is it not so, brethren? Well, what is the consequence? Sensible people are disgusted and the young people are ashamed: neither will take part in such testimony meetings, and these “old fogies” have it all to themselves. Just ask them to stop awhile. When you see them get up, ask them to sit down. Tell them that you know where they are, what they are, who they are, and all about it, just as well as themselves, and have known it for the last eight or ten years,—that you know where they were then, where they are now, and where they will be for the next ten or fifteen years to come. They are very good in their way and are always in their places in meeting as regularly as the day comes. The greatest difficulty with them is, they have no life, no soul, no spirit. The spirit of the work has left them a long way back. They do not advance with the Church: they do not increase. They require no looking after: there is no necessity for that. If you have occasion to look for them, you will find them any time in the next ten or twelve years exactly where they are now. Just ask them to wait and give the young people and others an opportunity once in a while to express their feelings; and perhaps—it is barely possible—they may get some fire into their dreamy souls, and their testimony might be varied a sentence or two. At all events, it will change the feature of these meetings: it will give new life to them and do good. There should also be more prayer, short-spirited testimonies, and exhortations. Make

them times of life and joy, instead of the dull, dreamy, yawning things they are now. They should be held on a week-night, as a general thing, and devoted to the brethren and sisters for bearing testimony; after which, if the President has any instruction or counsel to give, let him do it briefly and spiritedly. There is another kind of meetings we have in the Branches that it would not be amiss to say something about—I mean Council meetings. But, in the first place, I want to say something about Counsellors. A Counsellor is an individual called to assist a President in the discharge of those duties which he cannot personally attend to himself. In the British Mission two are required to assist the President at Liverpool. The Welsh Mission, as it is called, is too large for a Pastorate: one man could not attend to all the business and thoroughly visit all the Conferences. It has always been considered and treated as a Mission, and is so considered yet. The President of that Mission could not attend personally to all the duties that are required of him: it is too large. He therefore requires two Counsellors. The Scandinavian also, and any other that is too extensive to be attended to by one man. No other special Counsellors are required. Pastors and Presidents of Conferences need none. They would be detrimental. If there are any such in the Mission, let them be done away with at once, if you please. The Presidents of Conferences are the proper Counsellors to the Pastor: from their position, they come in naturally as his Counsellors. The Travelling Elders and the Presidents of Branches are the legitimate and natural Counsellors to the Presidents of Conferences, without any special appointment. The Priesthood of a Branch are the natural Counsellors to the President of the Branch. Now, then, I come to the duties of a Counsellor: I gave you a little hint the other night. It is not their privilege to attempt to dictate, direct, or control their President. It is not even their privilege to volunteer their counsels. It is his right to ask them for counsel, and it is theirs then to give it—to give all the assistance and information possible. If he asks their opinion upon any particular measure, it is their duty to give their opinion with all the wisdom and talent that they possess or have in requisition. After that is all done, they have no right to feel hurt should that counsel be rejected by the President. The President alone is the responsible party. It will never stand him in excuse, when he renders an account to his superior, provided the measure proves wrong, to say that he acted under the direction of a Counsellor. It is the President, not the Counsellor, who is the responsible party for the measure—for

the work. It is the President who is called upon to give a report, not his Counsellors; so that the Counsellors should not feel hurt or injured—they should not feel that they are slighted at all, if, upon mature reflection, the President should reject or not receive and act upon the counsel which they give—if he should deem it unwise or imprudent, and take another course. If he errs in that matter, he is responsible, not the Counsellors. A good and wise President—the right man in the right place—will call out and get all the information he can to assist him: he will receive every suggestion that is prudent and wise, and act upon it: he will know when to call for it and where to apply it. If he is not the right man in the right place—if he has not the spirit of his calling, he is unfit to preside, and his President will soon find him out and remove him before any great harm is done, and will place a man in his position who is really qualified for it. He will not remain long before it is discovered that he is the wrong man for that place. So it is with the Branch Council meetings. What is the duty of a Branch Council, when they meet together? Is it to litigate with their President? Is it to introduce matters and measures of their own? Is it to attempt to instruct him in his duties relative to the management of the Branch? No, it is not. Their legitimate duty is to report themselves to him—to report their labours, so that he may have a perfect understanding of the situation of the Branch and of all the Saints in it. They should give a faithful report of all their labours—of the standing and feelings of the people under their charge. That is their duty when they come together, and then, if he (the Branch President) wants any help or counsel, to give such counsel as from the circumstances of the case and their knowledge of the affair is deemed wisdom, and then leave it to him to say whether that is correct or not, and not feel that they have a right to vote him down or to carry any measure independently of him. It is not their prerogative. The President of a Branch is just as much President and just as much responsible for his Branch as the President of a Conference is for his Conference; and it would be just as contrary to the principles and order of this kingdom for the Branch Council to vote against him, rule him down, or attempt to instruct or direct him, as it would be to attempt to exercise this power over the Conference President. They should understand this. It is just as much the right of the local Priesthood of a Conference to direct the President and control the affairs of the Conference as of the President of the Branch. Indeed, that has literally been the case in this Mission. Heretofore, Branch

Presidents, with their Councils, in many instances, have had the entire control over almost everything. The amount of money that was to be raised, the voting of it away or disposal of it, the ordaining of Elders, and calling them out in many instances, the cutting off of members from the Church, and everything pertaining to the Branch, and by far too many things pertaining to the Church,—all these things have been controlled by the Branch Councils. More has been put upon them, or they have been permitted to assume more—much more authority and responsibility than were ever intended, or than legitimately belonged to them. The power and responsibility in a great measure rested on the wrong individuals. The consequence was that the whole movement was in the wrong direction, and confusion and disorder ensued. Time has been when, if the Conference President wanted a little money, he had to run to the Branch President and beg for it. If a Pastor wanted a shilling, he had to run to the Conference President for it. If he saw fit to let him have it, all right; if not, he might help himself the best way he could. Neither the Conference President nor the Pastor could exercise half the authority that the Branch Council could in these matters. Brethren, you know that this was the case. I know it has been so. I have seen it. It was all wrong. Everything moved in the wrong direction. Brethren, if there are any remains of it, let it be wiped out of existence at once. Give the men to understand their positions in the kingdom of God. Let them understand the order of that kingdom. Let these Branch Presidents and Branch Councils understand their duties, and see that they do not infringe on the rights of others. The doctrine that was introduced here this morning by brother Ross, with regard to cutting off members and ordaining men to the Priesthood, was good. I could say amen to it all. I could go a little farther in one thing than he did, and that is, I would not allow the Branch President to call men to the Priesthood or recommend them at all. When the President of a Conference feels that he wants a Travelling Elder, it is his privilege to say so to his Pastor, and, with his counsel, make his selection. But if there are Travelling Elders in the Conference and they understand their duties, they know all the men who are there. Let them inquire of their Travelling Elders. Let the Travelling Elder speak to the President of the Branch. Let the President of the Branch leave the matter entirely alone until he is called upon. He does not know whether it is necessary to call men out. Neither is it his province to call men out and ordain them, till he has the sanction of

the President of the Conference. The Travelling Elders ought to know every man in his district, and whether there is a necessity to call any one to the Priesthood and who is most worthy, and be first consulted in the matter.

The Travelling Elders are under the Presidents of Conferences, and they are or should be just as responsible for the Branches composing their districts as the President of the Conference is for his Conference. They are, in fact, the Presidents of the districts and of all those Presidents of Branches, and are just as much responsible for the condition of their districts as the President of the Conference is for the Conference. Let this be understood. I would like the brethren to understand their positions. Let the duties of the President be defined by the Pastor to the Priesthood of the Conference, as he is the ruling authority in that district. The President of a Conference is President over the various Travelling Elders. The Travelling Elder is President over his district, and ought to know every man in it and when it is necessary to call any one to the Priesthood, and the Presidents of Branches have no right to jump over him, or go beyond him, or stand between him and the President of the Conference. The President of a Conference has a right to do as he pleases—to go past the Travelling Elders; but the Presidents of Branches have no right to pass the Travelling Elders, or to go to the President of the Conference with their grievances, until there is an appeal or some other legal step taken in the matter. Brethren, understand your privileges, and teach the Saints to understand theirs and the local Priesthood to understand theirs, and everything will work like clockwork, will it not? I should object to the President of a Branch or the Branch Council having anything to do with either calling out men or recommending them for the Priesthood, until called upon. I should also object to their cutting anybody from the Church. Instruct them not to do it. Brother Ross presented that precisely as it should be. I endorse his sentiments in that respect. They can investigate, obtain an understanding of the case, and report to the President over them—the President of the district, if there is one. It is his duty to report to the President of the Conference, and to be very careful not to hastily and unadvisedly condemn any one—to be patient and forbearing when there is no positively wilful iniquity. Our business is to save, not destroy,—to nourish, cherish, and, so long as there is a spark of life remaining, to dig around them and try to preserve and save them. The people are not naturally bad, but have much to contend with in their traditions, prejudices, and

education, and the influences around them; and if they are weak and falter, it is our duty to encourage and strengthen them. If they are not wilfully wicked and corrupt, bear with them as long as there is any ground to build upon. In short, be fathers, not masters. The President of the Conference should understand the case thoroughly before he acts in the matter. It is his duty to do it. I have known Presidents of Conferences to exercise a great deal of unlawful authority in that respect. I have known a President of a Conference cut individuals off from the Church without any evidence whatever that they had erred, except the suggestions, surmisings, and jealousies of his own evil, suspicious, and unsanctified heart, and accuse individuals in good standing in the Church of crimes which they had never committed or desired to commit, and without investigation cut them off from the Church, and compel the brethren and sisters to raise their hands and sanction his unholy proceedings upon pain of being themselves excommunicated. I have known even a Pastor so full of revelation, that, without any complaint—without any accusation—without any charge against the individual, in a moment of inspiration, as he called it, he has risen and cut off men who were at that very moment miles and miles away from him engaged in the duties of their calling as Elders in the Church—men who were entirely unconscious of having offended any one, and never had a thought of doing wrong or injuring anybody. Through a tyrannical, self-sufficient, and self-important spirit, such men have listened to the whisperings of an Evil Spirit—the inspiration of the Devil, and in their pride and vanity have ascribed the influence to the Spirit of the Lord, and acted accordingly. Such men disregard the commandments and dishonour God and his Priesthood. There is a day of reckoning between them and the individuals whom they thus unjustly wrong. They must some day make atonement for the wrongs which they, in their foolish vanity and wicked pomposity and tyranny, have inflicted upon innocent brothers and sisters. Brethren, be wise and cautious; and while you do not countenance iniquity in any shape, be careful that you do not unjustly condemn. I am perfectly confident in my own mind that hundreds in this country have been unjustly cut off from the Church. There have been large numbers cut off from a too rigid and tyrannical exercise of power on the subject of the Word of Wisdom, for instance. At the time the Reformation was introduced into this country, the Word of Wisdom was talked of and preached pretty strongly. I know many men who ran almost wild on

the subject." I have not the least doubt that many good honest souls in this Mission were unjustly cut off through running to the very extreme on the subject of the Word of Wisdom. There are others that have been cut off unjustly on the subject of Tithing. I have heard of instances where good, honest men, whose hearts were in this work and whose desires were to build up this kingdom, who, through lack of employment, got a little behindhand, had their families to support, and could not earn enough to do it—could not procure bread enough for them to eat; and because they did not tithe the little pittance they did earn, when they had not half enough to bread their families from day to day, they have been at once severed from the Church. It is all wrong. They are the very individuals who ought to have been lifted up, strengthened, and helped along by all means till the hard times had passed over. Then, if they had been encouraged and strengthened, they would have paid their Tithing when they had anything to pay it out of. Do not understand me to say that a man cannot pay a penny, if he only earns tenpence. He can do it—he can pay his penny: he should do it, if he only gets tenpence. But if it takes twenty pence day by day to bread his family, and he only gets tenpence, it would be very hard to take the penny off him while he has only just half enough for bread. Let him keep his penny and keep an exact account, and he will pay it when he gets the means. Let him use it, if he has not enough to bread his family without it, and let him understand that he owes it to the Lord; and when the Lord blesses him with means

to live, he will take of that means and pay it back to the Lord, and be an honest, good Saint all the time. It is better to do that than to cut him off and lose him. We are sent to save men. But when we take the opposite course and destroy them, let us remember that there is a day of reckoning. Brethren, be careful. The Priesthood is an almighty power for good or evil to ourselves and those over whom we exercise it. Be careful, then, how you use it.

I have enjoyed this Council well. I felt in my heart, when I determined to bring it here, that we should have one of the best holiday times we ever had. I believe we have had it. I believe that Birmingham has been blest and will be blest from these Meetings. The excellent Conference of yesterday and the excellent Councils of Saturday and to-day will produce a good and healthy influence over this place. Our work here is accomplished. The Saints want to see you at home among them again, and the work requires your presence there. It will not be necessary to hold another meeting. If there is anything you wish to speak about, or if you have any questions to ask, use your privilege. If there are any brethren who are dissatisfied with the appointments we have made to-day, just raise your hands and let us know who you are. Well, brethren, I feel like saying, God bless you! May his Holy Spirit rest upon you, and may you have the desires of your hearts this year in building up his kingdom, and prove to yourselves and before the Lord that you are worthy of the Priesthood you hold! Amen.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 26, 1859.

TO THE UNGATHERED.—We deem it wise to keep the subject of emigration before the Saints until our design is answered. That design is to thoroughly imbue the ungathered with the spirit of gathering and to give all correct views upon the matter and such counsel as shall assist them in working out the desired end.

The gathering of Israel should be considered as a practical matter, which must be practically worked out; and as the Saints believe themselves to be the Israel of God, let every one engage in that work.

Faith is not only the first principle of the Gospel and the work of God in a general sense, but is also the case in the various branches and views thereof. Thus faith is the first point in the gathering. Doubtless all in the Mission believe in this branch of the Latter-day Work. But a person might believe therein and even in his

duty to perform his part, and yet make no efforts for emigration, and perhaps may never be gathered in consequence. Such, however, is not *faith* in its true sense; for that always brings forth results. The Saints should not be contented with a mere belief, but manifest faith producing results and bringing the Zion-bound nearer home.

Have faith in your power to gather. This is a point of considerable importance. Reach but the point of practical faith in your power to gather, and that alone will bring you near to Zion—much nearer, indeed, than many will credit. It is not unlikely that hundreds are ungathered simply because they have not reached this faith in their power to emigrate. The consequence is, they have made no efforts to that end, and have continued so long in unbelief upon this point that many are settled in a conviction that they cannot bring about so great a result as their own emigration. We consider this point of such cardinal importance, that, when we find a person with this faith in his own power, under the blessing of Heaven, to bring about any result, whether of the gathering or otherwise, we ourselves have great faith that he will accomplish it. But when we meet one with little faith in his power to do and little self-reliance, we have also but little faith in him; and such a man, for instance, we should never think of calling to be a Travelling Elder or to bear much responsibility of any kind. It is of great importance, then, that the ungathered should have faith in their power to emigrate and manifest self-reliance.

Have faith in God, both as the groundwork of all your hopes and undertakings, and also as the companion of self-reliance and faith in your own power to emigrate. Believe that God has not called upon you to perform that which you cannot accomplish. The nations are evidently on the eve of great convulsions, which at the best cannot be long kept back. Think not, then, that the Lord has opened the door of emigration at such a time, and yet left you incapable of gathering to the place of refuge before the coming events shall again hedge up the way, nor that he will leave the Zion-bound *struggler* comfortless and helpless. Believe that he will help you, and that according to your difficulties will be his aid. Faithfully and resolutely perform your part; and though your family may be large, your prospects seem poor, and your weekly earnings small, still be hopeful and believe that as your day your strength will be. But you must be wise and persevering, struggling and economical. Then He who never fails will open your way, the Strong One will support you, and wisdom will be found at your seeking. We have much confidence in the Lord's helping his Saints and Providence smiling on their labours, when they are truly and energetically working out his purposes. We are assured that if the Saints will do their part, the Lord will perform his; and never did we yet know him to fail or to require a work that could not be performed.

Let those who have not yet commenced preparations for their emigration come to the conclusion that the time has now arrived when, if they would stand justified, they must no longer put it off. Behold, now is the accepted time—now is *your* day of salvation. This should be accompanied with the solemn conviction that if you neglect this your day of opportunities, it is likely that to *you* it will never return again. If this period of temporal salvation now begun closes without your embracing it, you may never see Zion in the flesh, but, like the antediluvians, be lost in the deluge of judgments to come. We apply this particularly to all those now in the Church rather than to those who shall hereafter be brought in; for unto them also God will doubtless give a day of salvation. But to these who are now in the Church the day of salvation has come. Many of them have seen seasons of emigration pass away and tens of thousands gathered, and they themselves remained ungathered.

Let not such lose the opportunity now given them, but prepare and act well their part. Even should they fail, if they are performing their duties, they will be justified. But we are persuaded that, if they perform their part, they will not fail. Let, then, all the ungathered earnestly endeavour to bring about their emigration before this day of opportunities shall have closed, and let all be impressed with the truth that, though God in his goodness may wink at non-compliance with his laws during our period of spiritual infancy and ignorance, the time will assuredly come in every case when not to comply will bring upon us loss to ourselves and also his displeasure.

HISTORY OF JOSEPH SMITH.

(Continued from page 108.)

[May, 1843.]

Wednesday, 17th. Partook of breakfast at brother Perkins'; after which, we took a pleasure-ride through Fountain Green.

At ten, a.m., preached from 2nd Peter, 1st chapter, and showed that knowledge is power; and the man who has the most knowledge has the greatest power.

Salvation means a man's being placed beyond the power of all his enemies. The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life by revelation and the spirit of prophecy, through the power of the holy Priesthood. It is impossible for a man to be saved in ignorance. Paul has seen the third heavens, and I more. Peter penned the most sublime language of any of the Apostles.

In the afternoon, attended Council, and afterwards rode with B. F. Johnson's family.

In the evening, went to hear a Methodist preacher lecture. After he got through, I offered some corrections as follows:—

"The 7th verse of 2nd chapter of Genesis ought to read—God breathed into Adam his spirit or breath of life; but when the word 'ruach' applies to Eve, it should be translated lives.

Speaking of eternal duration of matter, I said—There is no such thing as immaterial matter. All spirit is matter, but is more fine or pure, and can only be discerned by purer eyes. We cannot see it; but when our bodies are purified, we shall see that it is all matter."

The priest seemed pleased with the correction, and stated his intention to visit Nauvoo.

A Conference was held in the Columbian Hall, Grand-street, New York, where 15 Branches, 6 High Priests, 36 Elders, 19 Priests, 16 Teachers, 5 Deacons, and 387 members were represented. 49 have been baptised since last Conference; many have moved to Nauvoo; and 28 have been excommunicated. Four Elders and one Priest were ordained.

Thursday, 18th. We left Macedonia about half-past eight, a.m., and arrived at Carthage at ten.

The following brief account is from the journal of William Clayton, who was present:—

"Dined with Judge Stephen A. Douglass, who is presiding at Court. After dinner, Judge Douglass requested President Joseph to give him a history of the Missouri persecution, which he did in a very minute manner for about three hours. He also gave a relation of his journey to Washington city, and his application in behalf of the Saints to Mr. Van Buren, the President of the United States, for redress; and Mr. Van Buren's pusillanimous reply—'Gentlemen, your cause is just, but I can do nothing for you;' and the cold, unfeeling manner in which he was treated by most of the senators and representatives in relation to the subject, Clay saying, 'You had better go to Oregon,' and Calhoun shaking his head solemnly, saying, 'It's a nice question—a critical question; but it will not do to agitate it.'"

The Judge listened with the greatest attention, and then spoke warmly in deprecation of the conduct of Governor Boggs and the authorities of Missouri, who had taken part in the extermination, and said that any people that would do as the mobs of Missouri have done ought to be brought to judgment: they ought to be punished.

President Smith, in concluding his remarks, said that if the Government, which received into its coffers the money of citizens for its public lands, while its officials are rolling in luxury at the expense of its public treasury, cannot protect such citizens in their lives and property, it is an old granny anyhow; and I prophesy, in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the State of Missouri and punish the crimes committed by her officers, that in a few years the Government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women, and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. Judge, you will aspire to the Presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you; for the conversation of this day will stick to you through life.

He appeared very friendly, and acknowledged the truth and propriety of President Smith's remarks."

We then rode home, where we arrived about half-past five, p.m., and found my family all well.

Mr. Joseph H. Jackson, who professed to be a Catholic priest, was at my house awaiting my arrival.

At six, p.m., I called in my Office for Arlington Bennett's letter.

Friday, 19th. I borrowed of O. Hyde \$50, which I paid to Mr. Eric Rhodes, which he is either to repay or let me have lumber.

I rode out with Mr. Jackson in the afternoon.

Told brother Phelps a dream, that the History must go ahead before anything else.

Elder George P. Dykes writes:—

"One year since, I visited a settlement of Norwegians in La Salle County, Illinois, and baptised five, and ordained one Elder, when I left them for about one month; then returned and organized the Branch, and called it the La Salle Branch of the Church of Jesus Christ of Latter-day Saints, and

ordained brother Goodman Hougus an Elder—a man of strong mind and well skilled in the Scriptures. He can preach in Norway, Sweden, and Denmark, having an understanding of their languages.

I returned to Nauvoo, and in a few days I was appointed by the Special Conference, in August, to labour in Illinois. I travelled through eighteen different counties, baptised six in Perry County, and returned home in December.

In January I left again and went to St. Clair County, where I was joined by brother Henry B. Jacobs, who baptised twelve; and I baptised a German after he left.

I preached in Chester, Sparta, and Bellville. From thence returned home, and again visited Ottawa, La Salle County. Spent two weeks, and baptised seven. I found the Church there in good spirits and in the enjoyment of the spiritual gifts.

The La Salle Branch now numbers 58 in good standing. Elder Oley Hayer was chosen to preside over them. He is well worthy of the office.

Elder Goodman Hougus and brother J. R. Anderson visited the Norwegian settlement in Lee County, Iowa, in January last. Spent three weeks, baptised ten, ordained one Priest, and left them and went home to La Salle County.

From thence brothers Hougus and Hayer visited a large body from Norway, in Wisconsin Territory, and have laid the foundation of a great work, to all appearance. There are now 57 members of the Church from Norway; and the time is not far distant when the saying of Micah iv. 2 will be fulfilled."

Saturday, 20th. Received of Ezra Oakley a certificate of deposit in the Fulton Bank, New York, value \$500, and gave a receipt payable in lands or money ten days from date.

At Court-room, and adjourned the case of Samuel Fuller.

Corrected and sent to the *Times and Seasons* the following:—

"EDITOR OF THE 'TIMES AND SEASONS.'"

Sir,—Through the medium of your paper I wish to correct an error among men that profess to be learned, liberal, and wise; and I do it the more cheerfully because I hope sober-thinking and sound-reasoning people will sooner listen to the voice of truth than be led away by the vain pretensions of the self-wise.

The error I speak of is the definition of the word 'Mormon.' It has been stated that this word was derived from the Greek word *mormo*. This is not the case. There was no Greek or Latin upon the plates from

which I, through the grace of God, translated the Book of Mormon. Let the language of that book speak for itself.

On the 523rd page of the fourth edition it reads, 'And now, behold we have written this record according to our knowledge in the characters which are called among us the Reformed Egyptian, being handed down and altered by us, according to our manner of speech; and if our plates had been sufficiently large, we should have written in Hebrew: but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have no imperfection in our record. But the Lord knoweth the things which we have written, and also that none other people knoweth our language; therefore he hath prepared means for the interpretation thereof.'

Here, then, the subject is put to silence; for 'none other people knoweth our language': therefore the Lord, and not man, had to interpret, after the people were all dead. And, as Paul said, 'The world by wisdom know not God,' so the world by speculation are destitute of revelation; and as God in his superior wisdom has always given his Saints, wherever he had any on the earth, the same spirit, and that spirit, as John says, 'is the true spirit of prophecy, which is the testimony of Jesus. I may

safely say that the word 'Mormon' stands independent of the learning and wisdom of this generation.

Before I give a definition, however, to the word, let me say that the Bible, in its widest sense, means *good*; for the Saviour says, according to the Gospel of John, 'I am the *good* shepherd;' and it will not be beyond the common use of terms to say that *good* is among the most important in use; and though known by various names in different languages, still its meaning is the same, and is ever in opposition to *bad*. We say from the Saxon, *good*; the Dane, *god*; the Goth, *goda*; the German, *gut*; the Dutch, *goed*; the Latin, *bonus*; the Greek, *kalos*; the Hebrew, *tob*; and the Egyptian, *mon*. Hence, with the addition of *more*, or the contraction *mor*, we have the word *Mormon*, which means, literally, *more good*.

Yours,
JOSEPH SMITH."

Mr. Jackson representing himself as being out of employment and destitute of funds, he desired I would employ him and relieve his necessities. I took compassion and employed him as clerk to sell lands, so as to give him a chance in the world.

(To be continued.)

THE ANCIENT PLAN.

BY ELDER GEORGE D. KEATON.

God has revealed a plan for the salvation of the human family; and, in order for us to be saved, it is essentially necessary that we become acquainted with it. It is a subject which concerns alike all mankind, from the monarch on his throne to the peasant in his cottage. Salvation is to be desired by all: it is the *ultimatum* of our existence. Yet there are millions in the world who are perfectly indifferent about the matter, and live only for this world, as if, when they depart this life, they go out of existence.

If a gentleman were to notify the public that he would give gratis a few simple and certain rules for speedily acquiring a fortune, his residence would be thronged with persons eager to learn the art of "money-getting." As man, then, is so anxious to procure the perishable things of this life, how much more

anxious ought he to be to learn the way of salvation and walk therein, thereby securing to himself the riches of eternity!

There are doubtless many thousands of honest-hearted, truth-seeking individuals who are wandering through life in a doubting, perplexing state of mind with regard to their future state of existence, but who would gladly walk in the way of eternal life, if they only knew it. There are many views abroad respecting the plan of salvation. In fact, every religious denomination has some particular views peculiar to itself respecting it. But it is not with the opinions of men that we have to do. We will therefore come at once to the law and testimony as recorded in Scripture.

The way to obtain the remission of our sins and to become members of the Church of Christ is so clearly laid down

in the Bible, the Book of Mormon, and the Doctrines and Covenants, that the wayfaring man, though a fool, need not err therein. But for the benefit of those not conversant with the contents of these books, I will quote a few passages bearing directly on the subject.

"And Jesus came and spake unto his disciples, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." (Matt. xxviii. 18—20.)

"And Jesus said unto his disciples, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." (Mark xvi. 15, 16.)

"Now, when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 37, 38.)

"And he commandeth all men that they must repent and be baptised in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God. And if they will not repent, and believe in his name, and be baptised in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it." (Book of Mormon, page 74.)

"Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine Apostles, even so I say unto you, for you are mine Apostles, even God's High Priests; and ye are they whom my Father hath given me: ye are my friends; therefore, as I said unto mine

Apostles, I say unto you again, that every soul who believeth on your words, and is baptised by water for the remission of sins, shall receive the Holy Ghost. * * * Verily, verily, I say unto you, they who believe not on your words, and are not baptised in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am." (Doc. & Cov. sec. 4, pars. 10, 12.)

The foregoing testimonies of the above-mentioned books harmonize beautifully, and from them we learn—first, that all must have faith in Jesus; secondly, that all must repent; and, thirdly, that all must be baptised. To all who comply with the foregoing conditions two great promises are made—namely, remission of sins and the gift of the Holy Ghost. None, then, need remain in their sins and under condemnation. To all who wander in darkness I would say—Why remain in doubt and uncertainty? Why not obey the Gospel and be free and filled with light?

If a criminal before a bar of justice were offered pardon on certain conditions which he could easily comply with, he would gladly accept the offer and feel very grateful to the kind judge for showing him so much mercy. How much more, then, ought man to accept the conditions of forgiveness and salvation offered to him in the Gospel!

There are hundreds of thousands who have in these days complied with the above conditions of salvation, and know of a surety that their sins are remitted—that they are the children of God and in the way of salvation. All who will comply with the same conditions can know for themselves, and thus prove the words of Jesus—"He that doeth the will of my Father shall know of the doctrine whether it be of God or whether I speak of myself."

MINUTES OF THE SPECIAL COUNCIL.

(Concluded from page 140.)

President BUDENZ, in conclusion, said—I am very glad, beloved brethren, to make a few remarks to you before we separate, as our meetings are now being brought to a

close. There is not anything particularly resting on my mind that I should say with regard to business matters, because everything has been talked about that seems

necessary at present. I am happy and thankful to God for the privilege of meeting with so many of my brethren with whom I have formed an acquaintance that cannot be forgotten, and with whom I have laboured with so much pleasure during the past year. I have been delighted, during this Council, to hear so much that is really good and applicable to our circumstances, because I know that such instruction will tend to fit and prepare us for further usefulness and make us better able to fulfil our duties this year than we have been in the past; and with the growing, willing spirit that is cherished by this people and Priesthood, I am satisfied that every advantage will be taken of the instructions now given and that may be given from time to time by our brethren for our good. There is every prospect of success for us, inasmuch as we seek the blessings of God and live humbly and faithfully before him. We certainly have had a very great feast this afternoon in having our positions defined so clearly. There is not anything that gives us so much assurance as having an explanation given to us concerning the sphere of labour to which we are appointed—to know as nearly as possible what is expected from us in the fulfilment of our callings. I attribute, to a very great extent, our success of last year to the fact that our President has been at great pains to explain this matter to the Priesthood throughout the whole Mission. Now, I have many times seen in my experience such things as have been stated by President Calkin. I have seen Travelling Elders in this Mission go into the Branches and endeavour to obtain the necessary means to enable them to fulfil their duties. I have seen Presidents of Conferences humbled before men in Branches, seeking the same assistance. I have also seen Pastors too glad to take the offerings of friendship from Travelling Elders, and going so reduced, that they were quite unable to execute the work which had been given them to do. It seemed as if some of these men were placed to teach the Saints, but had no right to see that the Saints carried out their instructions. They were bound and crippled, and had not the power to work so freely as we have had this last year. God's work is being developed. The teachings of the Priesthood are given to us in plainness. We understand better how things ought to be. We know in what relation we stand to each other; and it is the assurance we feel, after having these things taught us, that gives us that freedom and joy which we have had during the last year above all the years we have passed through before. I feel grateful to God for this. I feel that we have had a great feast this afternoon in

having more instructions given on this subject. There is one thing among the rest that has been alluded to, concerning which I will say a word or two,—that is, the Conference Priesthood meetings. As far as this could be accomplished, it would result in the good that has been promised. Now, I would just state, for the benefit of some of the brethren, how we proceed in these matters in this the Birmingham Conference. We have in this same place (Farm St. Chapel), once a month, a meeting of the Priesthood of the whole Conference. Before that Priesthood welay the business that we wish to be carried out in the Branches. The brethren meet with humble hearts and listen and prepare themselves, having the Spirit by which those instructions are given, and they carry them out among the Saints. In the districts of the Conference the same meetings are held about once in three, four, or five weeks. Our general Priesthood meetings interfere with the regularity of those district meetings, because we wish the Priesthood of the whole Conference to be at the Conference Priesthood meetings. However, it does not interrupt business. These meetings are held as regularly as possible. As we have been taught, the Travelling Elders are Presidents of their districts. You see they are able at these district meetings to teach the Saints and the Priesthood under their care, being acquainted with the circumstances of the people, and so forth. If this were attended to in many of the country Conferences as regularly as possible, I am sure that the blessings promised us this afternoon would result to the Saints from it. It can be done in some, if not all the districts of each Conference. I think that in almost every Conference these meetings might be held. I know I have one or two Conferences spread over a large extent of territory. In some parts there are but few Saints; yet in the more thickly populated parts we hold these meetings, and the brethren are made strong through seeing the Priesthood collected and having the privilege of instructing them according to their necessities. Well, I feel, brethren, that if we will remember and practise what we have heard at our Council, we shall be able to say in times to come that it was good to have this privilege. Not only do we feel at present that God does bless us and that we have the approbation of his servants upon our labours, but in years to come the effect created now as well as throughout the past year will produce its fruits. We shall realise the benefits of the instructions given us and the reward promised us through our faithful labours. I feel that this Priesthood have laboured faithfully and attentively. This

has been proved; for the instructions given by President Calkin in the *Star* and otherwise have been carried out in the Conferences most extended and farthest from him in point of distance. The Priesthood have carried the instructions from one to another, and we have seen that they have been carried out: those instructions have not been given in vain. Let us maintain this order. Let us endeavour to understand more clearly what is required at our hands, what we are called to do, the place we fill, and the duties we have to perform, and the

blessing of the Lord will be with us, his Holy Spirit will fill us with light and intelligence, and we shall be powerful in his hands. May God bless us, brethren. May we ever live to take delight in seeing each other. May we be able to look at each other in faith, have prayers to offer up for each other's good, to work for God and for his cause, to bless his people, to save the Saints, and to protect and bless each other. May that Spirit rest and abide with us continually, is my prayer, through Jesus Christ. Amen.

Copenhagen, Feb. 10, 1859.

Dear President Calkin,—On reading the "Minutes of the Special Council," as given in the *Millennial Star* No. 5, present Volume, I am sorry to see that my language has been so imperfect as to convey the idea that 50 Saints have been cut off for not paying Tithing. I meant to convey that their not paying Tithing had caused the Spirit to be withdrawn from them, and that they thereby being neglectful, indifferent, and unfruitful members, had lost their standing in the

Church. None have been cut off for only not paying Tithing.

If you should think it necessary to give this more correct statement a place in the *Millennial Star*, I shall be much obliged to you for doing so; and to me it will be a lesson to try to be more perfect and correct in the English.

I remain your humble and affectionate brother in the Gospel of Christ,

C. WIDERBORG.

PASSING EVENTS.

GENERAL.—The serf emancipation question is reported to be progressing satisfactorily in St. Petersburg. At the time the peninsular mail left Bahia, a large fire was raging there, and it was believed that the city would be burnt down. Letters from Palermo, Sicily, state that the whole country is as agitated now as it was in 1847, and that things are taking much the same turn: a great number of arrests of persons of station and education have taken place in Palermo. Military preparations are continued to be made upon a large scale at Milan, especially as to artillery. The Governor-General of India has issued a decree disarming the whole of Upper India.

AMERICAN.—News from Mexico state that the Government Palace at Guadalajara was destroyed on the 10th ult. by the explosion of the Magazine, when 100 to 200 persons were killed. The condition of Senora is represented to be deplorable in the extreme, owing to the prevalence of domestic dissensions.

MEMORABILIA.

BIRTHPLACE OF CONSTANTINE.—The English city of York was the birthplace of Constantine the Great.

PARISHES.—The number of parishes into which England and Wales are divided unitedly amount to about 10,000.

HUGUENOTS.—The appellation Huguenots (or Hugonots) was given to the French Protestants in the year 1561.

HIGHEST WELSH MOUNTAIN.—The highest mountain in Wales is Snowdon, in Carnarvonshire, which is 3,600 feet high.

ENGLISH PROVINCES.—England is ecclesiastically divided into two provinces (each an archbishopric)—the one of Canterbury, and the other of York.

FIRST REFORMER.—John Wiclif, who flourished in the reign of Edward the Third, was the first who publicly protested against the doctrines of Popery. His followers were called Wicliffites and English Lollards.